

ter himself. The account is really interesting and it is worth careful study. As presented in a balance sheet covering the two years it affords a graphic illustration of what ambition can do in the short space of 24 months. Here it is:

WILLIAM M'KINLEY IN ACCOUNT WITH THE UNITED STATES.

DR.	CR.
To one archipelago	By two years' exports to Philippines, say \$3,200,000, profit on which at 12 per cent. is
To benevolently assimilating the same, 730 days at \$750,000 a day.....	\$384,000
To expenses able negotiators Paris Treaty ..	222,000
To two islands which able negotiators thought they had bought ...	100,000
	\$567,322,000
	384,000
Profit and loss	\$566,938,000

However, this adverse balance is perhaps set off by that "favorable" balance of which the major boasts as a proof of our unexampled prosperity. But let that be as it may, the money side of the question seems to be rather against us. Nor is this all. There is the loss of life in battle and as the result of disease incident even to a "Christian" war. According to the official report of the war department the casualty account stood thus at the close of business January 30, 1901:

Deaths to May 16, 1900.....	1,847
Killed reported from May 16, 1900, to the date of the presidential election, November 6, 1900	100
Deaths from wounds, disease and accident, same period	468
Total deaths to presidential election ..	2,415
Killed reported since presidential election	30
Deaths from wounds, disease and accident, same period.....	146
Total deaths	2,590
Wounded since July 1, 1898.....	2,389
Total casualties since July, 1898.....	4,989

Just how many little brown men, with their women and children, we have slain as an offset to this does not appear in the official records, but more or less authentic accounts place the Filipino dead at about 30,000. Perhaps another item may also be

worked in as an offset to our casualties, namely, the destruction of Filipino homes, churches, hospitals, schools and other heathen evidences of the need of benevolent assimilation. But no one can tell what this destruction has footed up, yet the total must be something glorious, if not in pesos, at least in the anguish of women and the terror and suffering of little children driven by our Christian warriors into the swamp and the jungle and mountain fastnesses from their burning homes.—Johnstown (Pa.) Democrat of February 9.

A QUESTION OF OUR DAY.

For The Public.

Whatever has been said or written of the position of the Polish Jew in Russia, and his expulsion therefrom, has been done for special reasons. For those who do not know the inside of the question, religion, the old bogey of the middle ages, has been taken for granted as the reason. Religion, however, has nothing to do with the expulsion of the Jews from Russia. If that were the case, the whole movement would be nothing but one of personal hatred, rather flattering to the Jew, if you consider the history and literature of that people. If the expulsion were due to religious reasons, the Jews would not be permitted to erect new synagogues, and worship in them, as is the case. Every Saturday you may see in the Jewish synagogues benches filled with the Jewish soldiers in their uniforms, worshipping in accordance with their belief, who have been ordered to go there. So what nonsense to call it a religious question! How, then, could one part of them be driven out, and the other part of the same race retained, if their offense was of the same nature. There are many things, good and bad, in Russia, as everywhere else; but such a thing as that could not be done. Taken in all respects you can live as free in Russia as you can in the United States if you live according to their laws.

The question of his expulsion, however, deals not so much with the Jew personally as with the thriving race that works, like bees in a hive, with accumulative productiveness, as opposed to the indolent Russian, who mostly spends more than he can make. It is a matter of protection, self-preservation if you wish, against the more active, at least, possibly the more conscientious.

To begin with, there are still 10,000,000 Jews in Russia, which proves that not all have given, or could give, cause for expulsion.

The estate owner in Russia either lives on his estate and manages it, or he lives in foreign countries. Wherever he lives, he gambles. This curse of the Russians follows him wherever he goes, and consequently he needs money. The Polish Jew of the villages and small towns is the purchaser of all the products on these estates—wool, alcohol (which is an important traffic), cereals, in fact all. Mostly he pays for the harvest many months before it can be delivered. When the time of delivery comes he is told: "If you do not pay cash for the next year's harvest, we will sell this for ready money, and you will have to wait till next season." This country merchant sells again to the larger houses and speculators on the produce exchange. Consequently, to obtain what he has already given his money for, he is obliged to do what he is told, without having the slightest idea how the next harvest will turn out—a risk for his money only. This example is followed by the Russian peasant farmer also. Money is needed; the Jew has to furnish it; but must not complain of the treatment he receives.

The second cause of trouble is that when a son or a nephew has a close-fisted parent, this son or nephew may borrow for years on the estate or estates that will come to him (this case is not a particularly Russian one). Finally, when he comes into his inheritance, instead of going to work to economize and pay back what he owes, he cries aloud: "The Jew has ruined me."

There are other similar conditions that combine with these. And, of course, the Russian citizen has to be protected, so the Jew is driven out.

I am neither a Jew nor a lover of the race, but I wish to have justice done to all. No one on earth is entirely good or entirely bad. There is always something good to be found in our fellow beings, however much they may differ on the religious point—a matter which no one has power to decide.

These facts are not from hearsay, or from newspapers, but from personal knowledge, after four years of living among these different classes and races of people.

H. DE LA G. NICOLAI.

A POLITICAL AND SOCIAL CATECHISM.

From the Twentieth Century Gridiron Primer, a souvenir volume presented to each guest at a recent dinner given by the Gridiron club of Washington, D. C. Reprinted from the Springfield Republican.

Q. What are your social duties?
A. To obey the law when it suits; to dodge it when it imposes taxes.